11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

Previously, the host was always a kinship elder (*lonko*), designated as "chief" once the reservation system went into effect. The *lonko* of several related households would decide upon a date for the commencement, say, of preparing and sowing the community's gardens, and would announce his plan to other household heads through his messenger or *werken*, who was usually a *kona* or ordinary male member of the chief's or *lonko*'s household. Each adult male would agree to come to the *lonko*'s garden on the appointed day for the sowing and, as advised, bring his wife and children. Each family brought its own tools and draft animals, and the *lonko* provided seed. The men broke the ground with wooden plows, still used occasionally today, which were drawn by yoked oxen. Maize, potatoes, oca, and other native crops were placed in dibble holes, whereas wheat, barley, and rye were sown broadcast. As garden agriculture changed to field agriculture, *mingaco* seems to have become more elaborate, involving as well harder work on the part of the group. The heaviest labors fell to men, although women usually assisted with planting and children carried out numerous minor operations, one of which was to stand on the harrow as it was dragged over the seeded field. Many of these particulars may be observed today.

Although the work was directed by the *lonko*, his *konas* and their families customarily anticipated his orders and carried out most of the labors without supervision. The *lonko* provided a large evening meal for the work party, and set out jars of wine or native brew (*chicha*), which was often mixed with parched wheat and called *murke*. During their labors the workers would stop from time to time to slake their thirst, usually becoming drunk by the time most of the heavy tasks had been completed. With increasing inebriation, the work became less efficient and a spirit of festivity took hold. After the work was finished, the people foregathered at the *lonko*'s house, women in one group and men in another, to partake of the evening meal. Young boys and girls remained with the women. Females from the *lonko*'s household, and generally others whose husbands participated in the day's work, helped both in preparing and serving the food to the assemblage. Eating and drinking continued until the supply was exhausted. The party then dispersed and returned home.

Out of loyalty and dependency, members of the residential group worked the chief's fields and throughout the year made numerous "gifts" of food to his household *upon request* (cf. Moesbach, 1936:138–43 *et passim*). Although Smith (1855:241) wrote that chiefs